THE Spirit of GOD SPEAKING IN THE TEMPLE OF GOD.

OR

Gods Spiritual Teachings in his People puts fleſh to ſilence, that the Spirit of Chriſt may ſpeak in the Church, &c.

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To the Christian Reader.

READER,

THis is to signifie and certifie unto thee (as thy heart and understanding may by kept open by the principle of God in thee) that the Lord is now teaching his people according to his promise, and they that are unacquainted with the spiritual Teachings of God, seems to stumble or be offended at the spiritual way and work of God, as I have found by experience now of late in my Travels, being led forth in a spiritual power and love of God, to visit the Flock and Family of God, in the several Counties of this Nation, as Nottingham-*shire*, Leicester, Warwick, Worcester & Glocester-*shire*,&c. *Amongst which Flock and Family of God, I have met with much of the love and kindness of God, and the Lord is pleased to honour the Assemblies of his Saints with his inward spiritual presence. And the Lord by his Spiritual Teachings in his people puts flesh (in them) to silence, that the Spirit of Christ may speak in the Churches, and that the true Spiritual Christians may serve God the* Father *in newness of the spirit, that being dead wherein they were held,* Rom. 7. 5, 6. *At which some old formal professors seems to be offended, which was one cause of my writing this little ensuing Treatise, as a means to remove that stumbling-block or pretended ground of an offence,* viz. *The meeting of the People of God, to wait upon God, and sit together in outward silence, until the Lord move upon the hearts and souls of any, that are at his own disposings, to speak unto others according to the motions and directions of the Spirit of the Lord; Because I have proved (as at* Tewxbury *it was required) and that by the Scriptures, How that Silence in Meetings became the People of God in the dayes of old, until the Lord spoke to his servant, to speak as from the mouth of the Lord to the people,* Ezek. 3. 14, 15, 16, 17. *and as hereafter in this ensuing Treatise more fully appeareth,* &c.

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The Spirit of God ſpeaking in the Temple of God, &c.

THe Lord God Almighty, who is abſolute in himſelf, and hath the Right of Teaching and Ruling by his Spirit, in the hearts and ſouls of men he is performing his promiſes concerning the new Covenant, that is to ſay, *I will put my Laws into their minds, and write them in their hearts, and I will be to them a God, and they ſhall be my people; And they ſhall not teach every man his brother and every man his neighbour, ſaying know the Lord, for all ſhall know me from the leaſt to the greateſt*, according to *Heb.* 8. 8, 9, 10, 11. whereby it is evident that it is the work and Act of God in his own Right and Authority by vertue of the Eternal power and god-head, upon the performances of his promiſes as aforeſaid; Firſt to put his Laws into the minds of men. Secondly, to write his Laws in the hearts of men, that they may know them, and be in ſubjection to the Lord, who hath right to command them, and alſo puniſh them for their contempt or neglect of performing their obedience as a manifeſtation of their ſubjection to his Authority, who ought to be obeyed in all things he requires, becauſe his Commands are Juſt and Righteous, amd the Right of his Authority is undoubtedly true and unqueſtionable by any; therefore he ought to be obeyed by all that know his Commands and Requirings, for which End he hath written his Holy Spiritual Laws in their hearts, and they are the people of God that are in Covenant with God, and truly obedient and ſubject to the inward Spiritual Laws and Power of God written and made manifeſt in their hearts

and inward parts by the Holy Spirit of God, and they that are ſubject to the Spiritual Laws and Power of God, they are led by the Spirit of God, and are therefore declared the Children of God, *Rom.* 8. 14, 15, 16. And becauſe they are led by the Spirit of God, *Gal.* 5. 18. And do walk in the Spirit, *Gal.* 5. 16. They do deny the works of the fleſh, *Gal.* 5. 19, 20, 21. And becauſe the People of God are led by and do walk in the Way of the Spirit of God, they have acceſſe unto God, *Eph.* 2. 18, 19, 20, 21, 22. And do appear in and bring forth the Fruits of the Spirit of God by which they are led, *Gal.* 5. 22, 23. And ſuch do crucifie the fleſh with the affections and luſts, and they that have crucified the fleſh with affections and luſts, they have put on the Lord Jeſus Chriſt, *Gal.* 5. 24. and do live in the Spirit, and walk in the Spirit, *Gal.* 5. 25. and they are not therefore deſirous of vain glory, nor of provoking and envying one another, *Gal.* 5 26. But they that are taught of God, and are led by the Spirit of God, and are therefore the beloved People of God, they are provoked and envied by them that are deſirous of vain glory; for they that are after the fleſh do mind the things of the fleſh, but they that are after the Spirit do mind the things of the Spirit, *Rom.* 8. 5. And the fleſhly birth ever did and ſtill doth oppoſe and perſecute the Spiritual Birth, *Gal.* 4. 19, 20. They that are unacquainted with the Spiritual Teachings of God, and are unacquainted with the Way and Work of the Spirit of God, are very apt to ſpeak evil of the Spiritual Way and People of God, who Walk and Act by the Rule of the New Creature, which is the Holy Spirit of God given to them according to the Will of God, *Gal.* 4. 6. And as the Lord is the Teacher of his People by his Spirit, he teacheth them to wait upon him in ſilence from the fleſhly Birth,

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and to let the Spirit of God ſpeak unto them that wait upon God that they may ſpeak unto others on the behalf of the Lord, as the Spirit giveth utterance; For holy men of God in the dayes of old ſpake as they were moved by the holy Ghoſt, and when the holy Ghoſt did not move in them to ſpeak, they ſate together in ſilence, and were not haſty to utter a word before the Lord, but waited to receive the Word from the Lord, and becauſe they ſtood in the Counſel of God, they were profitable to the People of God.

1. That holy men of God ſpake as they were moved by the holy Ghoſt is true and proved by the Scripture, 2 *Pet*, 1. 21. but had they been here now, and done ſo, ſome would be ready to mock them, and ſay they will not ſpeak but ſit ſilent until the Spirit move them; But take heed whoever thou art of making a mock and ſcoff at the Way and Work of the holy Spirit of God, leaſt in making a ſcoff at the holy Ghoſt thou become guilty of ſinning that ſin againſt the holy Ghoſt, which is not to be forgiven, neither in this world nor that which is to come, 2 *Pet*. 3. 34. *Jude* 17. 18, 19. *Mat*. 12. 32.

2. That ſilence in the meetings became them in the dayes of old, until the Lord ſpoke to his Servant to ſpeak as from the mouth of the Lord to the people which he was ſent unto by the Command of the Lord is apparent and evident by the Scripture, *Ezek*. 3. 14. 15, 16, 17. For firſt the Lord commanded the Prophet *Ezekiel* to go to the people at *Telabib* that dwelt by the River of *Chebar*, Therefore he was ſent of the Lord unto them, and did not run before he was ſent, whereby it is evident that he was the true Meſſenger of God. Secondly, The Prophet *Ezekiel* went unto them in obedience to the command of the Lord, as a manifeſta-

tion of his ſubjection to the Commander, who had a Right to ſend him unto them. Thirdly, When the Prophet came there, he ſate where they ſate, and remained there amongſt them ſeven dayes, (in ſilence, or) before the Word of the Lord came unto him. And Fourthly, At the end of ſeven dayes the Word of the Lord came unto him ſaying, Son of man I have made thee a Watchman unto the houſe of *Iſrael*, therefore hear the Word from my mouth, and give them warning from me; Whereby it is evident, That if the Meſſenger of God do ſit in ſilence with the people until he receive the Word from the Lord to ſpeak it unto them as from the mouth of the Lord, it is not without ſcripture example.

But the falſe Prophets they refuſed to ſtand in the Counſel of the Lord, to hear the words from the Lord to ſpeak them unto the people, that they might have been profitable unto them, in turning of them from the evil of their wayes and of their doings, yet they could propheſie and ſpeak their own words rather then be ſilent therefrom, and wait upon God to receive the words from him; Yea rather then they would be ſilent from their own wills, and ceaſe from their own words, they would propheſie lyes and the deceit of their own hearts, ſee *Jer.* 23. 24, 25, 26, 27. and rather then they would be ſilent and wait for the Teachings of God, they would play the part of Thieves, and ſteal the words from their neighbours; but the Lord was and is againſt ſuch, and they ſhall not profit the people at all ſaith the Lord, *Jer.* 23. 30, 31, 32.

Whereby it is Evident, That they who pretend a Teaching Office amongſt the people, and ſay they are ſent of the Lord, if they do not ceaſe from the deceipt of their own hearts and wayes, in ſilence from their

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own wills and imaginations, and ſtand in the Counſel of God to perceive and hear his words from the Spiritual Mouth of the Lord, they ſhall not profit the people at all, nor turn them from the evil of their wayes and doings, *Jer.* 23. 17, 18, 19, *&c.* And the Lord hath commanded the people not to hearken to the words of them who ſpeak a viſion of their own hearts, and not from the Spirit or Mouth of the Lord; And it is the duty of the people to be obedient to the Command of the Lord, and not hearken to them for Teaching that are not taught to wait upon God, to hear and ſpeak from the Spirit or Mouth of the Lord, *Jerem.* 23. 16.

The true Prophets or Meſſengers of God ſent by the Command of the Lord, ſtood in the Counſel of God, and rather chuſed to ſit with the people in ſilence, until he received the Word from the Mouth or Spirit of the Lord, then to be haſty to utter a Word before the Lord; but the Falſe Prophets who ran but never were ſent of the Lord, rather then they would wait in the Counſel of God to have fleſh kept ſilent, and wait for the Teachings of God, to receive the Word from the Lord, they would be ſpeaking lyes, and ſteal the words from others, or ſpeak a viſion of their own hearts and the deceit thereof, though it was unprofitable to the people, but the Lord was and is againſt ſuch, and requires the people that they hearken not to them, *Jer.* 23. 11, 12, 13, 14, 15, 16.

3. That as in the old Covenant or dayes of old holy men of God ſpoke as they were moved by the holy Ghoſt, 2 *Pet.* 21. and ſo received the words from the Mouth or Spirit of the Lord to ſpeak unto others. So likewiſe in the new Covenant the Miniſters of Chriſt they ſpake as the Spirit gave them utterance, *Acts* 2. 4.

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And learned to be ſilent from ſelf, that the Spirit of the Father might ſpeak in them and through them, for ſaid Chriſt It is not you that ſpeak, but the Spirit of the Father that ſpeaketh in you, *Mat.* 10. 20. *Luk.* 21. 14, 15. And who hath directed the Spirit of the Lord, or being his Counſellour hath taught him, with whom took he Counſel, and who inſtructed him? *Iſa.* 40. 13, 14. And who art thou that would do it, or be offended at the way and work of his Spirit. The Miniſters of Chriſt in the diſpenſation of the Goſpel which is the Miniſtration of the Spirit, 2 *Cor.* 4. 8, &c. They were ſo taught to deny themſelves, that they confeſſed they were not ſufficient of themſelves to think any thing as of themſelves, but their ſufficiency was of God (and ſo is ours) who made them (as he doth us and others) able Miniſters of the New Teſtament, not of the letter but of the Spirit; For if the miniſtration of condemnation be Glory, much more doth the miniſtration of Righteouſneſs exceed in Glory; but we all with open face beholding, as in a glaſſe, the Glory of the Lord, are changed into the ſame Image, from Glory to Glory, even as by the Spirit of the Lord, according to that of the Apoſtle to the *Corinthians*, 2 *Cor.* 3. 1, 2, 3, 4, 5, &c.

And being Taught of God we are at the diſpoſings of God, and it is our duty to wait upon God, to Worſhip the Father in Spirit and Truth, becauſe the Father ſeeketh and requireth ſuch to worſhip him, *John* 6. 45, 46. as are ſought and taught of him, *John* 4. 23, 24. *Joh.* 6. 45. And as every man hath received the gift, even ſo miniſter the ſame one to another as good Stewards of the manifold grace of God, 1 *Pet.* 4. 10. whereby it is evident that Preaching is a gift of God; And it is as evident by the Scripture that every one may Preach

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or ſpeak on the behalf of God, who have received that gift of God; And they that have it not given of God are not required unto it by the *Lord*, neither are ſuch to do it as are forbidden by the *Lord*, *Pſalm* 50. 16,17,18, *&c.*

If any man ſpeak, let him ſpeak as the Oracles of God; if any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt, 1 *Pet.* 4. 11. And as preaching or miniſtring on the behalf of God is a gift Received of God, ſo the Miniſters of God are to Miniſter as of the ability given and received of the Lord as aforeſaid, that is by a Spiritual Power to reach the witneſſe of God, and to the refreſhment and comfort of the People of God; For we are unto God a ſweet ſavour of Chriſt in them that are ſaved and in them that periſh, to the one we are a ſavour of death unto death, and to the other a ſavour of life unto life, as it is written, 2 *Cor.* 2. 15, 16. And who is ſufficient for theſe things? For we are not as many which corrupt the Word of God, but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt, 2 *Cor.* 2. 17. not handling the Word of God deceitfully, but by manifeſtation of the Truth, commending our ſelves to every mans Conſcience in the ſight of God, according to the Scriptures, 2 *Cor.* 3. 2 *Cor.* 4, 1, 2. 2 *Cor.* 1. 3, 4, 5.

By what hath been ſaid it is evident and doth appear, Firſt,

That the Lord God Almighty hath a Teaching Office by his light and Spirit in the hearts and ſouls of the ſons of men.

2. That the People of God in the New Covenant or Goſpel diſpenſation, are under the adminiſtration

or Teachings of the light and Spirit of God.

3. That they are the beloved people and true worshippers of God, that are in Covenant with God, and under the Administration and Teachings of the light and Spirit of God, who walk in dutiful obedience and subjection thereunto.

4. That the beloved people of God who are truly obedient and subject to the inward spiritual Laws and power of God are led and guided by the holy Spirit of God.

5. That because they are led and guided by the Spirit of God, and are the Children of God, they do deny the way and works of the flesh, and do walk in the Spirit, and have access unto God, and they do appear in, and bring forth the fruits of the Spirit of God by which they are led.

6. That because they have crucified the flesh with the affections and lusts thereof, and have put on the Lord Jesus Christ, they are not desirous of vain glory, nor of provoking and envying one another, but do live in the Spirit, and walk in the Spirit, which is the Rule of the new Creature sent into their hearts, or given unto them according to the will of God.

7. That they who are after the flesh do mind the things of the flesh, and do oppose and persecute them that are entred into, and are born after the Spirit; For the fleshly birth ever did and still doth oppose and persecute the Spiritual birth, as it is evident.

8. That such as are born after the flesh, and unacquainted with the Spiritual Laws and Teachings of God, they are unacquainted with the new Birth, and know not the way and work of the Spirit of God therefore do they speak evil of the Spiritual way and people of God, who walk and act by the Rule of the new

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Creature, which is the holy Spirit of God given unto them according to the will of God as afore ſaid.

9. That they who are under the Adminiſtration and Teachings of the light and Spirit of God, they are taught to wait upon God in ſilence from the fleſhly birth, and to let the Spirit of God ſpeak unto them that are born after the Spirit, and do truly wait upon God, that they may ſpeak unto others on the behalf of God as the Spirit giveth utterance, according to the movings and directions of God.

10. That holy men of God both in the old and new Covenant ſpoke (on the behalf of the Lord) as they were moved by the holy ghoſt, and as the Spirit gave them utterance; So that the holy Ghoſt was the moving cauſe of their ſpeaking on the Lords behalf, and the Spirit of God did guide them to ſpeak and to be ſilent, according to the mind and will of the Lord; And therefore when the holy Ghoſt did not move them to ſpeak, or when the Spirit of God did not give them utterance, but drew them into an inward retiredneſs, to wait upon an Eternal preſence, they knew right well when to ſpeak and keep ſilence, and to ſtand in the Counſel of God, whether in ſpeech or in ſilence, is agreeable to the mind of the Lord, and very profitable to the people of God, as well now as in the dayes of old, which is conſiſtent with the Truth, and according to the Scriptures, being agreeable with the Spirit of God that moved in the holy men of God and gave them utterance to ſpeak forth the Scriptures to the people, according to the will of God; So that both in the old and new Covenant Silence became the people of God, when they were not moved and directed by the Spirit of God (in them) to ſpeak unto others on the behalf of the Lord, who hath the Right of Teach-

ing and Ruling by his light and Spirit in the hearts and ſouls of his people as aforeſaid.

11. That the true Prophets and Meſſengers of God in the dayes of old, who were ſent by the Lord God and his ſpirit, and ſtood in the Counſel of God, they rather chuſed to meet and ſit with the people in ſilence until they received the word from the mouth or ſpirit of the Lord, then to be haſty to utter a word before the Lord; And they that do ſo now, being ordered and diſpoſed of by the holy ſpirit of God, it is agreeable to the mind of the ſpirit of the Lord, and according to the practiſe of the holy men of God in the dayes of old, who were ordered and diſpoſed of by the Lord, as the Lords people now are and ought to be hereafter; For who hath more right to order in and diſpoſe of the hearts and ſouls of men then the Lord, who requireth the hearts to be given unto him, for thither the Lord ſends the ſpirit of his Son, *Gal.* 4. 6. that the heart may be prepared and fit for the Lord; For the end of the Commandment is Charity out of a pure heart, and of Faith unfeigned, according to 1 *Tim.* 1. 5. and as the hearts of men are diſpoſed of and ordered by the ſpirit for the Lord: we know that the preparations of the heart in man, and the anſwer of the Tongue is from the Lord, according to *Prov.* 16. 1. It is therefore agreeable to the ſcriptures and the duty of the people of God to wait upon the Lord, that they may know the preparations of their hearts, and the anſwer of the Tongue to be from the Lord; And they that ſpeak in meetings amongſt the people of God, or Miniſter on the behalf of the Lord ought to know the Lord preparing their hearts for his ſervice, and giving them utterance, that they may ſpeak as they are prepared and fitted by the Lord; And people had better be ſilent,

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then ſpeak on the behalf of the Lord, until they be prepared by the Lord, that they may ſpeak as they are moved by the holy Ghoſt, and as the ſpirit gives them utterance, that it may appear and be evident unto them and othe rs, that they are guided by the ſpirit of God to reach the witneſſe of God, and be a refreſhment to the ſouls of the people of God.

And becauſe that Almighty God the Father of our Lord Jeſus Chriſt doth put his holy ſpiritual Laws into the minds of his people, and write them in their hearts, he is ſpiritually preſent in the mind and heart of a man, when he puts his Laws in their minds, and writes them in their hearts, to give them the knowledge of himſelf, that they may know it their duty to be obedient and ſubject unto him, by walking anſwerable to the knowledge given of God, who hath a Teaching Office and Ruling Authority within them.

And where or in whom God hath entred the hearts with his Power, the ſpiritual Power of God is known to be a heart-opening Power, and the Lord is ſpiritually preſent to open the heart and prepare it for himſelf; It is therefore the duty of the People of God whoſe hearts are opened by the ſpiritual Power of God, to wait upon God, that they may know the Lord ſpiritually Teaching and ſtrengthening the heart, firſt teaching the heart to deny ſin, And ſecondly, ſtrengthening the heart and ſoul againſt the ſame; And thoſe hearts and ſouls that muſt deny ſin, are moſt ſtrengthened by the Lord to ſtand againſt Satan, and the preparations of ſuch hearts in men, and the anſwer of the Tongue is from the Lord, and therefore agreeable to the mind of the Lord, and profitable to themſelves, and to others as they ſpeak unto them (on the behalf of the Lord) according to the preparations and dire-

ctions of the ſpirit and Power of God in them; Therefore let none be haſty to utter a Word before the Lord that fleſh may be ſilent, for the Right of ſpeaking and miniſtring on the behalf of the Lord belongs not to the fleſh, but to the ſpirit; Therefore he that hath an ear to hear, is enjoyned and required by the Lord in the diſpenſation of the Goſpel, to hear what the ſpirit ſaith unto the Churches.

Seeing that ſuch as have an ear to hear are enjoyned and required by the Lord in the diſpenſation of the Goſpel, to hear what the ſpirit ſaith unto the Churches. It is apparent and evident by the Scriptures, that the Spirit of God is of Counſel with the Church of God, and hath a Right of Teaching in, and ſpeaking unto the Churches, and he is to be heard and obeyed in what he requireth. For as Fleſh is to be ſilent and hath no right to Teach or ſpeak in the Churches, It is the duty of all true Chriſtians to diſtinguiſh betwixt Fleſh and Spirit, that they may deny the Fleſh and obey the Spirit; For the Fleſh profiteth nothing, Therefore fleſhly ſpeaking is an unprofitable Action, and is altogether uſeleſſe in point of Salvation and Worſhip of God; It is the Spirit that quickeneth, and is appointed by the Father and the Son to be a guide to the People of God, both to ſpeak and act on the behalf of the Lord, and becauſe the Spirit of God is given for a guide to the People of God, he ought by them in all things to be obeyed and followed, that thereby they may be led into all Truth; And as the Spirit of God is given for a guide to the People of God, to guide them into all Truth, ſo in order to the enjoyment of Truth the People of God are guided by the Spirit of God out of ſin and ſelf-righteouſneſſe, and alſo out of all deceivableneſſe of unrighteouſneſſe, and whatſoever ſtands

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in opposition to a souls enjoyment of Truth; for the Spirit of Truth which is the saints guide, is as able to guide out of all sin, and whatsoever stands in opposition to Truth, as to guide the saints and true believers into all Truth. And they that are led by the spirit of God they do not daily Err and go astray from the wayes of God, but they who daily Err and go astray from the wayes of God, do refuse to be led and guided by the spirit of God; and they who refuse to be led and guided by the spirit of God must needs be subject to Err and go astray from the wayes of God; and how should they guide others out of Errour, who themselves are subject unto and daily live in Errour; do not they Err in Doctrine, Principle and Practise that forsake the spirit of God daily to Err and go astray from the wayes of God as aforesaid? And though flesh must be silent, and not take upon it a Teaching Office in the Church of Christ, yet the spirit of God may speak in the Temple of God, For it hath a Teaching Office in the Temple of God, and a true Right to Teach and speak in the new Covenant and Gospel-dispensation; And the bodies of men and women subjected unto and guided by the Spirit of God are the Temple of God; Therefore the spirit of God may speak in and through them; And as the Lord is the Teacher of his People he may be the speaker in them and through them, And they are his Vessells or Temples for the holy Ghost to dwell in, and he may make use of them, and speak in them and through them, according to his own good will and pleasure; And the People of God are at the disposings of God, whether in speech or in silence, and he is worthy to be obeyed and have the preeminence, and the praises that is due to the glory of his grace.

Written the 2d. m. 1663 *The End.*